

CHRISTIANIZING OUR COMMUNITY

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



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A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

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INTRODUCTION

If you are like most young people, you have observed many things taking place in your community which are quite out of harmony with the Christian ideal. When you first noted these shortcomings, you were undoubtedly moved to want to do something to change matters; but, as you have grown older, you have somehow become hardened to them and have said, "What's the use?" Is this the Christian thing to do? Should one, who professes to be a follower of the greatest Leader of righteousness and holiness, give up so easily? Are we not rather to set to work in the spirit of faith to build a more righteous city or town or village? Has not God given to men of every generation a vision of a holy city in the midst of whose streets there is a tree of abundant life for all its people? And can we not begin to build this city by the help of God in the place where we live, so that peoples even in distant lands will want to follow our example? Unless we Christianize our own community, we must not expect the sending of the gospel message to foreign lands to be very effective.

In this book you will find a plan for setting to work upon the problem. It provides for your making a survey study of conditions in your own com-

munity, for discovering what principles should govern Christian community life and for then taking the lead in bringing to pass some definite improvement with the hope that others also will thus be led by your example to do their share. Because you are anxious to undertake tasks which demand both clear thinking and vigorous action, we believe you will find this plan both interesting and challenging. And when you have come to the end, we believe also that you will have found your experience one of rich discovery and lasting satisfaction.

GENERAL SUGGESTIONS AS TO ORGANIZATION

The best plan of action by which to carry forward the purposes which have just been stated is, of course, that worked out by the members of your group with the help of your leader. It is, however, necessary that some help be given to start you in making such a plan, and the following program of activities is suggested. It should be viewed simply as suggestive. There are many factors in the local and immediate situation which will make it advisable for groups to devise a plan which may be quite divergent from that which follows.

The activities suggested are roughly divided into three parts, so that one type of work is offered for the first quarter, another for the second, and another for the third. It is quite likely that interest will cause considerable overlapping of these types of activity. For example, the study of the principles of Christian community life suggested for the last eight sessions of the first quarter may easily be carried over into the second quarter and may find its complete mastery only in the third quarter, as the members of the group engage in projects of actual service. Likewise, even during the first quarter, while the surveys are being made, there will

be considerable evaluation of community life, although this is the activity stressed during the second quarter.

The program of activities is planned so that groups use their Sunday sessions for presentation and discussion of work done individually or through committees as midweek activities. In case two Sunday sessions are available because of co-ordination of the young people's program in the local church, one session may be used for work in smaller groups or committees (Sunday-school class hour) and the other for forum discussion (Sunday-evening hour). When but one Sunday session a week is possible, most of the committee work will have to be done during the week.

A tentative plan to guide leaders and group members in thier project of Christianizing their community life is now given:

FIRST QUARTER—SURVEYING OUR COMMUNITY

1. *Launching the project.*—The first session will be taken up with a presentation and discussion of the plan. When a real desire has been developed, the next procedure will be to define the general task and to discover its various elements. In this project the members of the group should come to see that they must (*a*) learn the important facts about their community, (*b*) find out what the principles of Christian community life are, (*c*) proceed to

measure the community life by these Christian standards, and then (*d*) set to work to make the changes which are needed.

When a working plan of action has been prepared specifying the activities to be carried on, the group should then proceed to elect the necessary officers and committees to carry out its will. In the case of Sunday-school departments including a number of classes, the class identity may be preserved by having each class take over the work of one or more of the suggested committees (see "Committee Work," below).

The midweek activity following this first session will be concerned largely with committee organization and the preparation of a preliminary survey blank and guide for the use of each committee in making its part of the survey.

2. *Preparing survey blanks.*—The next three or four sessions of the group may be taken up with discussion and preparation of the survey blanks and guides to be used by the committees. Help in their preparation will be found in the books and pamphlets listed in the sections of this course entitled "Reference and Source Material," III and VI.

The midweek activity at this stage of the project will concern itself largely with the revision and perfection of the survey blanks.

3. *Surveying the community and discovering the principles of Christian community life.*—For the remainder of the first quarter, or longer if necessary, two types of activity may be carried on simultaneously. Each committee should be at work making its study of that phase of the life of the community which has been assigned to it—industrial, political, educational, etc. The eight or nine weeks allowed should be sufficient to make a fair survey of the conditions existing in the community. For the most part this activity will be confined to the midweek, although certain problems may be taken up at the Sunday sessions.

Most of the time available at the Sunday sessions, however, should be given to a careful study and discussion of what constitutes a Christian community. The group may either undertake the study of some text which treats of this subject or follow an outline study of topics of its own choosing. In the former case, books suggested are: Ward and Edwards' *Christianizing Community Life* (Pilgrim Press) or Myer's *Christian Life in the Community* (Association Press). Other helps are listed in the section "Reference and Source Material." If at all possible, however, some advance preparation during the week should be made by the members of the group for this discussion.

SECOND QUARTER—APPLYING CHRISTIAN STANDARDS TO OUR COMMUNITY LIFE

4. *Examining the survey facts and adopting a program of action.*—It is expected that the entire second quarter will be taken up with the reports of the various survey committees and a discussion of their contents at the Sunday sessions of the group. The order of reporting may be determined by the group. Each report should show the basic facts regarding some particular aspect of community life and then give an evaluation of them with the Christian standard in mind. This criticism should show the points at which Christian standards are approximated and the points at which they are violated. After each report has been received—and revised, if necessary, by the group after discussion—it should be given to the Committee on Findings (see “Committee Work,” below).

When all the reports have been made, the group should proceed with the guidance of the Committee on Findings to make a summary of their thinking, a summary in the form of a program of action to be undertaken by the church to Christianize the community life. The report thus formulated should be presented to the church at one of its important meetings.

The preparation of this program of action in effective form will furnish midweek activity during

this second quarter for all the members of the group. The Committee on Findings should organize the group so that every member serves on one or more subcommittees to aid in making maps, graphs, charts, etc. (see "Committee Work," below). In connection with the meeting at which the program of action is presented to the church an exhibit of this prepared material should be held.

THIRD QUARTER—SERVING OUR COMMUNITY

5. *Carrying out a Christian service project.*—Now that the young people have discovered the needs of the community, when measured by the principles of Christian living, and have recommended to their church a program of action, it is quite appropriate that they should take the lead in putting the program into effect. From among the many things which they have discovered ought to be done, they should select one or more which they can reasonably expect to accomplish within a period of three months. The project or projects chosen should bear a vital relation to the work they have been doing and should not be just any bit of helpfulness. The list of suggestions given later (see "Reference and Source Material," IV and VI) are not intended to be lists from which groups may select a project, but only serve to show what young people can do and have done.

Under some circumstances groups may execute

several such projects. Much will depend upon the size of the group, their resourcefulness, the time available, the facts discovered, etc. It is better, however, that one real and worth-while piece of work be carried through to completion than that several things be taken up superficially.

In addition to the actual training in Christian service which this quarter's work should give your young people, another reason for undertaking a definite enterprise of service as a climax of the year's work lies in the fact of its exemplary effect upon the church as a whole. In fact, it is hardly possible to expect that your young people's group will be able to Christianize the community life unless sooner or later the Christian adults of the community and other like-minded young people's groups come to your aid. No better way of arousing others to accept their share of the task can be suggested than that of a group of young people seriously undertaking to put their program into practice and succeeding with a definite portion of it.

The form of group organization for the work of this quarter cannot even be suggested, for it will depend so largely upon the nature of the project undertaken. Now that the group have learned something of co-operative activity, it is not anticipated that there will be any difficulty at this point. Nor can much be said about a division of energy between the Sunday and midweek sessions other

than that the portions of the project requiring physical activity be carried on during the week and the Sunday meetings be kept for group discussion and worship.

6. *Reviewing the year's work.*—A project of this nature should never be thought of as complete until the group who have carried it through have reviewed their activities and passed judgment upon them.¹ It is therefore suggested that one or more sessions be taken at the close of the year's work for a round-table discussion or testimony meeting of what the experience has meant for your group as a whole and for the members individually. These testimonies should be assembled and shared with the older friends of the church at some of the worship services by having the young people lead the service. The results will be both informing and heartening to old and young.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

If a program such as has just been offered is to be carried out by the group, a variety of types or methods of working will be involved, each of which will make a distinct contribution to the character development of the young people engaging in them. These activities are as follows:

¹ See Erwin L. Shaver, *The Project Principle in Religious Education*, pp. 83 ff.

1. *Committee work.*—

a) Committees on Surveys: No arbitrary classification of various phases or aspects of community life can be made. Life is so interwoven that any one phase of it is directly dependent upon some other phase. For convenience, however, we may make certain practical distinctions, and it is upon this basis that it is suggested that your group appoint survey committees as follows:

(1) On the Physical Community: The members of this committee are to study the geography, topography, climate, and other features of the natural environment, together with the physical features which have been made by man such as buildings, bridges, reservoirs, etc., with particular reference to any possible effect upon the Christianization of community life.

(2) On the Health of the Community: The work of this committee is that of making a study of the health facts and conditions, so stated as to give a picture not only of the facts but of the causes underlying them, with suggestions as to the problems to be faced in placing health on a Christian standard.

(3) On the Political and Civic Life of the Community: This study should concern itself with the governmental organization of the life of the people, showing the political divisions, the nature of the government, something of the political his-

tory, the present civic problems and movements for betterment of civic life. All these should be studied in the light of Christian standards and possibilities of improvement.

(4) On the Social Life of the Community: By this is meant not social life in the narrow sense but rather a picture of the social groupings due to race, nationality, wealth, culture, and other factors. The working of these factors both for and against the development of a Christian social life in the community should be discovered, and the implications for a program of action pointed out.

(5) On the Commercial and Industrial Life of the Community: This survey should show the ways in which the members of the community secure their wealth, picturing the nature of the manufacturing and trading establishments, the character of the working conditions, the effects upon the life of the people, and the problems faced when Christian standards are set up.

(6) On the Recreational Life of the Community: The way in which the people take their play as well as the way they work affects the Christian standard of living. Those studying this phase of the community life should find out all the facts possible about the amusements of the people in their midst, the reasons for their establishment and maintenance, and their positive and negative contributions to the making of a better community.

(7) On the Educational Life of the Community: This study should be concerned with the efforts of the community to learn and teach, stressing particularly the organized school system—public, private and parochial—and also education as expressed in such institutions as public museums, libraries, lyceums, etc. The character and quality of all the forces of an educational nature should be measured in the light of the highest Christian standards.

(8) On the Religious Life of the Community: Although we are quite assured that religion has to do with all life, this committee will have to confine its study to the organized efforts of the people to find their relation to each other and to God as expressed in their various types of churches. The important facts about each church, their relations one to another, the contributions and hindrances of the present organization of religious forces when viewed in reference to true Christianity are to be studied and reported upon.

These several committees on survey, after appointment at an early session of the group, should each proceed to prepare a questionnaire survey blank and guide for making the study and report. The survey form should be discussed, revised, and passed upon by the group before the committee begins to work. The survey committees should be making their field studies during the last eight or

nine weeks of the first quarter, while the group as a whole is studying the principles and standards which should govern the life of a Christian community. It is quite likely that considerable help can be obtained by some legitimate form of co-operation with school authorities, both in preparing the forms and making the field study.

Although a study of the facts discovered cannot, of course, be completely made in the light of Christian principles until a fairly clear understanding of these principles has been obtained, it is thought that by the time each survey has been completed at the end of the first quarter (or later in the case of committees reporting farther on in the second quarter's schedule), the most significant portion of each report containing the committee's recommendations for improvement may easily be based upon intelligent convictions. This means that committees should keep on gathering facts, revising estimates of their worth, going back for more data, and keeping their judgment suspended until the group has come to some agreement as to what the Christian standard is with respect to that particular phase of community life.

Each one of these committees should have as a counselor an adult person of experience in the field of life which is being studied. Thus an educator, a city official, a physical director of the Y.M.C.A., and other specialists may be made *ex officio* mem-

bers of these survey committees. The qualifications demanded in addition to special knowledge are (*a*) that the counselor be a Christian of known standing and (*b*) that he maintain the difficult position of being a helpful adviser without doing all the work of the committee or dominating its thinking.

A word should be said about the organization and presentation of the final report of each survey committee. It should state clearly and briefly (*a*) the facts discovered, (*b*) an evaluation of them in terms of the Christian ideal, and (*c*) a suggested program of action on the part of the Christians of the community and of the young people's group in particular. It is highly desirable that, in addition to a written statement covering these items, various forms of graphic representations be prepared to accompany it. Maps, charts, pictures, models, stereopticon slides (picture and reading), and like methods are suggested. These can be used not only in connection with the report to the young people's group but can be utilized as material for the exhibit to be placed before the church and community later on in the program (see "General Suggestions as to Organization," IV, preceding, and "Preparation of Exhibit Material," following).

b) Committee on Findings: Throughout the entire project a Committee on Findings should be at work. It is suggested that the secretary be the

chairman of this committee and that two or more additional members be added. The leader may act as counselor or adviser to the committee without power to vote. Since this committee's work is quite essential to the successful completion of the project and since considerable work will have to be done by them, it is advisable that those who serve in this capacity should not be asked to do heavy work, if any, in connection with the several surveys.

The general task of the committee is to keep a record of the activities of the group. Such items as the minutes of the meetings, the form of group organization for work, the programs held, and all similar accounts of the development of the project should be included in the committee's record-book. During the first quarter the committee should summarize the thinking of the group with reference to the principles of Christian community life and, by reporting at convenient intervals, make sure that the significant or key points are covered and that the statement finally evolved represents the best thinking of the members.

During the second quarter the main work will be that of leading the group in the discussion and evaluation of the survey reports and then combining the several reports into one final report or program of action to be put before the church and community. It should be recalled that the commit-

tee should be assisted at this point by subcommittees of the group in the preparation of exhibit material (see suggestions following).

The exact nature of the work during the third quarter will depend upon the service project undertaken, but the general task of acting as a critic of the group's action will remain the same. At the conclusion of the project the committee will again lead in reviewing the experiences of the year and assist in sharing them with the church as a whole. If it is thought advisable, the personnel of this Committee on Findings may be changed each quarter.

c) Committee on Worship: This committee should be made responsible for the worship services of the group (see "Worship Services," following).

2. *Meetings for receiving and discussing information.*—

a) The meeting, or meetings, held each Sunday will be in the nature of a group conference or business meeting for the purpose of receiving information from individuals specially chosen, from committee reports, from texts, or from the leader's talks and then discussing it and making plans for further action. In every such meeting the active pursuit of a common group enterprise should be manifest rather than the passive receptance of an interesting talk. The preparation of the survey blanks, the discovery of the principles governing a

Christian community, the setting up of a program of action based on the survey reports, and finally the carrying through of a service project will in turn be the objectives of thought and discussion at the meetings as the year's work progresses.

b) In conducting these conferences a great responsibility rests upon the group leader. It is easier to simply lecture or talk to a group and give them a certain amount of information than to be a democratic and efficient discussion leader. Nor are the results at first apparently so satisfying. But as the members grow in initiative, in sense of responsibility, in co-operativeness, and in a desire to do real serious work, the leader perceives his reward. It requires resourcefulness, patience, and humility to be a good discussion-leader in such a project as is here outlined. Those who would like to develop the art are referred to the books listed under "Reference and Source Material," I.

c) In each meeting some provision should be made for worship. Sometimes the appropriate place will be at the beginning; at other times, at the close; perhaps both at the opening and closing. The essential fact is the necessity that the worship be real, that it grow naturally out of the project and contribute to its development.

d) The order of procedure in one of these conference meetings can only be suggested. One possible order is as follows:

Opening worship.

Report of the Committee on Findings. Discussion of the report.

Report of committee scheduled for the day—e.g., the Committee on Educational Life of the Community—or address of speaker on special topic relating to some phase of the project, or presentation by the leader or committee of the study material for the day, or report of other committees having special tasks in connection with the project.

Questions and discussion by members of the group relative to the committee reports or material presented by speaker or leader.

Leader's comments, criticism, summary, etc.

Suggestions by members or leader as to next steps to be undertaken.

Development of plans for carrying the project forward.

Closing worship.

3. *Services of worship*.—As has been stated above, one of the valuable activities in connection with the project is that of worship. The importance of true worship which has an intimate and natural relation to the other activities of the project is not to be underestimated. The Committee on Worship suggested above will have the tasks of:

a) Caring for the worship at the regular Sunday sessions of the group in the manner indicated above. It is not necessary, and perhaps inadvisable, that the committee take personal charge of these meetings. It would be better to have the services cared for by individual members or commit-

tees so selected that all the members take some responsibility for this helpful activity. It is the place of the Committee on Worship, however, to see that the programs are of the right kind and that the responsibility for each one is fixed.

b) Planning for worship in connection with the meeting at which the program of action agreed upon at the close of the second quarter is presented to the church. This will require the selection of appropriate hymns and scripture passages, the preparation of suitable prayers and other elements of an effective worship program. One possible form of such a service is given below (see "Suggested Programs," B).

c) Planning appropriate worship in connection with the last meeting of the group at which the year's work is reviewed and shared with the older friends of the church. This meeting of a testimony nature can be made especially effective if carefully planned, and should serve as a fitting conclusion to the year's project. Its form and value will, of course, be largely dependent upon what the group has succeeded in accomplishing.

Helpful books on worship are listed under "Reference and Source Material," V.

4. *Service projects*.—While the entire year's program of survey, study, and formulation of a program of action should be motivated by the spirit

of service, the real test comes in the third quarter when the young people themselves undertake, as has been suggested in the plan of action for the year, one or more service projects selected from among the number of things which they have discovered ought to be done to make the community more Christian. This setting of an example of leadership in service is in many respects the most important step in the total year's work, and in its effects may be made a real climax.

The nature, training value, and other suggestions for this type of activity have already been given (see "General Suggestions as to Organization," V). Other help will be found in Sections IV and VI under "Reference and Source Material."

5. *Preparation of exhibit material.*—The exhibit material should have a twofold purpose: (a) to make clear the suggestions embodied in the program of action or survey summary and (b) to serve as a stimulus to members of the group and others who may see it to begin the improvement of the community. Under "Reference and Source Material" will be found help in deciding upon the charts and other material to be prepared for the exhibit.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

FIRST QUARTER

First week

- Sunday morning: Introduction and discussion of suggested project
- Sunday evening: Formation of group plan of action and appointment of committees
- Midweek: Meetings of committees for organization and planning of work

Second week

- Sunday morning: Report of tentative form of survey blank covering "The Physical Community," followed by group suggestions and revision
- Sunday evening: Report of the tentative form of survey blank covering "The Health of the Community," followed by group suggestions and revision
- Midweek: Committee work on survey blanks

Third week

- Sunday morning: Report of tentative form of survey blank covering "The Political and Civic Life of the Community," followed by group suggestions and revision
- Sunday evening: Report of tentative form of survey blank covering "The Social Life of the Community," followed by group suggestions and revision
- Midweek: Committee work on survey blanks

Fourth week

Sunday morning: Report of tentative form of survey blank covering "The Commercial and Industrial Life of the Community," followed by group suggestions and revision.

Sunday evening: Report of tentative form of survey blank covering "The Recreational Life of the Community," followed by group suggestions and revision

Midweek: Committee work on survey blanks

Fifth week

Sunday morning: Report of tentative form of survey blank covering "The Educational Life of the Community," followed by group suggestions and revision

Sunday evening: Report of tentative form of survey blank covering "The Religious and Moral Life of the Community," followed by group suggestions and revision

Midweek: Committee work

Sixth to thirteenth weeks, inclusive

Sunday morning: Presentation and discussion of material in chapters of book or brought to the group in the form of addresses with a view to discovering the principles of a Christian community life

Sunday evening: Discussion of morning topic continued. [NOTE: If desired, topic may be first opened up at evening

sessions and further discussed in smaller group meetings (classes) at the morning sessions]

Midweek: The eight survey committees appointed will make their surveys of the type of community life which has been delegated to them, and organize their findings into a report for later presentation

SECOND QUARTER

Fourteenth week

Sunday morning: Summarizing of the principles of Christian community life

Sunday evening: Report of Committee on Survey of the Physical Community

Midweek: Committee work

Fifteenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on Survey of the Health of the Community

Midweek: Committee work

Sixteenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on Survey of the Political and Civic Life of the Community

Midweek: Committee work

Seventeenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on Survey of
the Social Life of the Community

Midweek: Committee work

Eighteenth week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Commercial and Industrial
Life of the Community

Midweek: Committee work

Nineteenth week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Recreational Life of the Com-
munity

Midweek: Committee work

Twentieth week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Educational Life of the Com-
munity

Midweek: Committee work

Twenty-first week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Religious and Moral Life of
the Community

Midweek: Committee work

Twenty-second week

- Sunday morning: Discussion of report of previous Sunday evening
- Sunday evening: Tentative report by the Committee on Findings on "A Christian Program of Action"
- Midweek: Committee work

Twenty-third to twenty-fifth weeks, inclusive

- Sunday mornings and evenings: Discussion, revision, and final adoption of a definite program of action for the Christian constituency of the community, and the organizing of committee work for setting this before the church at an exhibit and a service of worship
- Midweeks: Committee work on exhibit and worship service

Twenty-sixth week

- Sunday morning: "A Christian Community"—A service of worship in charge of the young people's group [see "Suggested Programs," B]
- Sunday evening: Discussion and selection of specific service project for the group to undertake as example to others and planning for its execution
- Midweek: Exhibit [see foregoing suggestions and "Reference and Source Material," III]

THIRD QUARTER

Twenty-seventh to thirty-eighth weeks, inclusive

Sunday mornings: Planning and discussing service project undertaken as example to others as to how the community may be Christianized

Sunday evenings: Discussion of service project and period of worship appropriate to the particular project being carried on and to the stage which it has reached

Midweeks: Committee work and other activities required by the particular project

Thirty-ninth week

Sunday morning: A service of worship with the church in charge of the young people, the theme of which is taken from the project in which they have been engaged

Sunday evening: A testimony service of the young people's group. Theme: "What Our Project of Christianizing Our Community Has Meant to Me"

B. "A CHRISTIAN COMMUNITY"

(A Service of Worship in Charge of the Young People)

PRELUDE (A medley of such service hymns as "Where Cross the Crowded Ways of Life," "Jesus Calls Us o'er the Tumult," "O Master, Let Me Walk with Thee," "O Jesus, I Have Promised," etc.)

CALL TO WORSHIP

STATEMENT OF THE PURPOSE OF THE SERVICE, by the Leader:

For some months past the young people of our church have been engaged in the enterprise of discovering how our community may be made more Christian. They have surveyed the various fields of its life in the light of what they conceive to be Jesus' ideals for community living. They have found many things which approximate these ideals. But they have also discovered certain shortcomings which must be considered and attended to.

Therefore, they have assembled in the house of God this morning to commune with him about them. They are mindful of the fact that one of the early Christian seers promised us "a new . . . city . . . coming down out of heaven" upon the earth, and they are anxious to colabor with God to bring that heavenly vision to pass in our midst.

As we enter upon this service of worship with their leadership, may we join with them in opening our eyes to see the work to be done and our hearts to receive strength and encouragement from him for whom we do it. Let us put ourselves in touch with God through prayer.

INVOCATION

HYMN: "O Master, Let Me Walk with Thee"

SCRIPTURE: Rev. 21:1-4 and either Matt. 25:31-46 or 5:3-16

SPECIAL MUSIC

PRAYER: "For Our City" (From *Prayers of the Social Awakening* by Rauschenbusch [Pilgrim Press], pp. 136-38)

HYMN: "Where Cross the Crowded Ways of Life"

REPORT OF THE COMMITTEE ON FINDINGS under the theme: "A Christian Program of Action for Our Community"

PLEDGE, taken by the young people and others in agreement:
As Christians we pledge ourselves to build a more Christian community. We hereby dedicate our resources of

body, of mind, and of spirit to this holy task. We will think earnestly and plan skilfully to see what ought to be done and how best to do it. We will keep our eyes upon the goal and our hearts true to Him who has given us the vision. We will work together in the spirit of brotherly love and with the deepest sympathy for all who are oppressed, in whatsoever way. May God, the Father of us all, help us to bring this act of consecration to its full fruition.

PRAYER: By leader or specially chosen person

HYMN: "O Jesus, I Have Promised"

(COMMUNION SERVICE, if desired)

BENEDICTION

POSTLUDE (Same medley as prelude)

INSURING CHRISTIAN-EDUCATION VALUES

The advantages claimed for such a project course as is here suggested for young people lie in its insistence upon certain principles which conserve character-education values on the Christian level. Most of the statements given below have either been expressed or implied in the foregoing sections of the plan. They are restated here, however, in the belief that they are worth repeating and that the members of the group will be thus helped to keep their objectives clearly in mind.

1. To be true to the project principle, this enterprise must be that of the members of the group. The leader will *lead* but not drive, lest the young people lose interest. They must at all times thor-

oughly feel that they are doing the work. They must sense the pride of ownership and the joy of creation; they must become increasingly enthusiastic about it as they carry it forward; the number and quality of their suggestions should increase; other interests should be relegated to second place in their desire to do this one thing. In committee work, in the group conferences, in handwork, in activities of service, and in worship they should participate freely, thoughtfully, and with eagerness.

2. One point at which this course seeks to remedy the defects of the usual courses for young people is in its emphasis upon action. That is, it insists that the central feature in the process of character development is the habit of acting in the desired way, with the faith that if the will is done, the lesson ("doctrine") will be learned. It is better that the group discover only a few facts about the needs of their community from the Christian standpoint and do something about the situation, than that a vast array of interesting facts be amassed, many chapters of books studied, or a series of interesting addresses be enjoyed. If the group find that the program as outlined here is too extensive and needs shortening, they should be careful not to omit the activity portions. It is better even that the work done (as viewed by adults from the outside) be crude, incomplete, and poorly organized than that the leader and other adults be brought in to

give well-organized talks or that as much ground in the text be covered as is possible. It is the experience of actually doing something which educates—provided, of course, that proper guidance is given.

3. For this reason it is important that the program suggested for the last quarter—the execution of a typical service project as an example of what may be done to Christianize the community—be carried out with due regard to its climactic and significant values for growth in Christian character. Although but few specific suggestions can be given for this phase of the year's program, since it should follow naturally from the local needs discovered, it must not on that account be viewed as of less importance than the experiences of the first two quarters. In fact, it is of far more importance than either or both. It is the fruit of the total year's program. Its execution should leave the young people with the feeling that they have made a real contribution to community life. If this is true, there is little doubt that they will have learned something of the way of Jesus.

4. The spirit of the group should be that of co-operation in a common task. Too long we have had learning on the plane of individual seeking. Now we are coming to see that socialized group activity conserves all that each individual discovers and, by arranging for exchange of ideas and experiences, magnifies the returns many fold. The spirit of the

group should be that of a Christian family, where each member shares with all the others. This common project of working for a better community life will draw the young people together as text study alone cannot do. The leader should see to it that the points at which co-operation are required—as in committee work, in worship, and elsewhere—become real religious experiences in which the joy of working together is emphasized.

5. All this means, of course, that the leader will have no easy task. As has been stated, he will have to be resourceful. He must make adequate advance preparation and be familiar with the plans and materials; he will need to exercise skill in launching the project and in carrying it forward; especially will he need to watch to conserve the educational values. When an experience has been had in the course of the project, it is his opportunity, as did Jesus on many occasions, skilfully to call attention to the lesson it suggests. But, on the other hand, the leader will find that his efforts will be repaid and will become increasingly labors of love.

6. As long as the significant educational values, such as those of pupil participation, learning by doing, making a real contribution to community life, and co-operation in service, are preserved, the group should be free to adapt this plan to meet the needs of their local situation. In fact, it will be valuable only to the extent that this is done. It is not

expected that any two groups making use of these suggestions will carry them out in just the same way. The purpose of this method-guide will have been fulfilled if it sets groups thinking upon their problems and stimulates them to carry through a project with the values emphasized above.

7. In all the program outlined the connection which should be made between the young people and the total life of the church should not be ignored. At every point possible such aid and assistance should be given as will make the young people feel that they are a part of a larger body of Christians and are given adequate recognition for their efforts. At the same time they should also feel that this is their project and that they are primarily responsible for it. If the proper relationship between old and young can be maintained so that a true family spirit prevails, great results, both in church efficiency and in character development, will follow.

8. The group should use care in choosing those adults who are to assist as counselors in the project. They should have in mind those who can contribute the experience needed and who at the same time will be able to keep in the background as the young people carry on the work.

9. The experience which comes to the young people as a result of this project should be of a high level. It should be supremely Christian. It is the

failure of groups of both older and younger people to maintain this note in carrying on service that causes some to speak of the danger of Christianity being replaced by "mere social service." This need not be. Service, and "social service" too, can be truly Christian, provided it is carried on on the plane, not of remedying defects, but of reconstructing society; provided its ideal of reconstruction is nothing less than the ideal kingdom or democracy of God heralded by Jesus; and provided the spirit and companionship of Jesus himself is taken into the service. The service opportunity afforded to a group of Christian young people should be that of participation in an enterprise of so high a character that it could not be matched by any other community agency.

10. This means that a program of worship in connection with the project can scarcely be dispensed with. The group will need the help of such services in carrying on a task of this character. One cannot do the work of pioneering in Kingdom-building unless he worships. Hence worship for the group becomes a most natural expression of their life. A group of young people seeking to Christianize the community will make the most of the devotional phases of the project.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

In the final analysis the best source material for such a project as this cannot be put in a plan book, for the best source material is everyday experience. The things that are going or ought to go on in one's own community are the answers to the questions which the group will raise. Instead of confining their study to books and magazines or to hearing specialists tell what ought to be done, the most real and impressive experiences of the members will be obtained by first-hand acquaintance with the events that are taking place about them. One cannot put these things on paper; one can only suggest what to do in order to discover them. Hence the directions for making a survey of the facts and conditions in the community, at the same time seeking to discover the ideals which should govern a Christian community and then setting to work to make that type of community a reality.

We must not ignore the fact, however, that there is much experience pertaining to the project which, although not first-hand, is nevertheless valuable. One should know the ideals which God-directed prophets have set up for community life. The Bible and scores of other books tell us what men of all ages down to the very present have

thought and tried to do. It is in the light of this past experience which records their ideals and their attempts to fulfil them that we are to make a survey of our own community and project a new experiment in building a more righteous community life. Education consists, therefore, both in what we learn from the past and in what we learn by trial-and-error in the present. There is a vast amount of the past experience which would help us. In the sections which follow, reference will be made to a few sources from among many which will aid leaders and members of the group in carrying forward their purpose.

The group will do well to supplement these sources with material which is timely and particularly applicable to their own community. In addition to the books mentioned here, the group should study the magazines and newspapers to secure fresh and significant articles on community life as it needs study from the Christian viewpoint. A scrap-book should be made of these clippings, and pamphlets should be gathered.

One reason for not giving more material and relating it to specific topics in an orderly fashion, as has been the custom in planning courses, is the fact that we are coming to view the educational process not as the digestion of so much previously prepared and discrete bits of knowledge but as a process of helping the student to discover truth for

himself. The author has, therefore, studiously avoided doing too much predigesting for the group, but has sought to point the way of discovery.

I. BOOKS ON THE METHOD OF THE COURSE

Betts and Hawthorne, *Method in Teaching Religion*, chaps. xii and xvii. Abingdon Press.

Bower, W. C., *The Curriculum of Religious Education*. Scribner's.

Coe, G. A., *Law and Freedom in the School*. University of Chicago Press.

Cope, H. F., *Principles of Christian Service*, chap. viii. Judson Press.

Elliott, H. S., *The Why and How of Group Discussion*. Association Press.

Holt, A. E., *Social Work in the Churches*, chap. viii. Pilgrim Press.

Hutchins, W. N., *Graded Social Service in the Sunday School*. University of Chicago Press.

Shaver, E. L., *The Project Principle in Religious Education*. University of Chicago Press.

II. THE PRINCIPLES AND PRACTICE OF CHRISTIAN SOCIAL SERVICE

Coe, G. A., *A Social Theory of Religious Education*. Scribner's.

Committee on the War and the Religious Outlook, *The Church and Industrial Reconstructions*. Association Press.

Cope, H. F., *Principles of Christian Service*. Judson Press.

Dickinson, C. H., *Religion of the Social Passion*. Abingdon Press.

- Edwards, R. H., *Christianity and Amusements*. Association Press.
- Ellwood, C. A., *Christianity and Social Science*. Macmillan.
- Ellwood, C. A., *The Reconstruction of Religion*. Macmillan.
- Fleming, D. J., *Whither Bound in Missions*. Association Press.
- *Fosdick, H. E., *The Meaning of Service*. Association Press.
- Herring and Landis, *The Church and Social Relations*. Pilgrim Press.
- *Holt, A. E., *The Bible a Community Book*. Pilgrim Press.
- Holt, A. E., *Social Work in the Churches*. Pilgrim Press.
- Kresge, E. E., *The Church and the Evercoming Kingdom of God*. Macmillan.
- *Myers, A. J. W., *Christian Life in the Community*. Association Press.
- *Peabody, F. G., *Jesus Christ and the Social Question*. Grosset and Dunlap.
- Rauschenbusch, Walter, *Christianizing the Social Order*. Pilgrim Press.
- *Rauschenbusch, Walter, *The Social Principles of Jesus*. Association Press.
- Tittle, E. F., *What Must the Church Do To Be Saved*. Abingdon Press.
- Ward, H. F., *The New Social Order*. Macmillan.
- *Ward and Edwards, *Christianizing Community Life*. Pilgrim Press.
- *These books make large use of biblical material.

THE CHURCH AND THE COMMUNITY

Every church should have a constructive and democratic program for serving the social needs, and expressing the social life, of its community, both individually and

through the largest possible cooperation with other agencies for social uplift. This program should have as its objective the permeation of the community with the Christian spirit, and the raising of the community life to Christian standards. This community policy should become a permanent part of the life and activity of the church. But the program itself should be revised and enlarged as the community advances and new needs appear.

To formulate such a program, each church must know the outstanding social needs of its community by a survey of the community. It must, from time to time, review this group of facts, in order to measure the progress of the community and to estimate its own success in putting religion into the community life.

To discover the facts called for by this study, the best workers of the church and of the neighborhood should be brought together and specially trained, in order that when the study is completed, there shall be an effective body of persons to carry out the findings of needs. A section of the study should be assigned to small groups, or individuals, except that in the open country church the preacher had better himself do or carefully direct the work that involves the responsibility of individuals for community conditions. The questions should never be answered by mere opinions. They call for facts, or judgments based on facts which are to be personally observed. Where the information is obtainable from public officials it should also be verified by personal observation. In planning this study, call into council any local trained social service workers; they will be able to offer valuable suggestions.

When the inquiry is finished, the group should be gathered together to study the total results. They should determine the need that calls most urgently for immediate action, and then agree upon a plan to meet that need.

The results of the whole study should be charted whenever possible. These charts may be placed on exhibition for several days, prior to a public meeting called to present the conclusions of the committee. In small towns there should be a community meeting. First the broad results of the inquiry should be presented, and the general policy demanded by them set forth in outline. Then attention should be focussed on that particular need which the committee has selected for immediate action.

The motto should be: "Take one thing at a time and concentrate on it until results are secured."—A. E. HOLT, *Social Work in the Churches*, pp. 75-76. Copyright by the Pilgrim Press. Used by permission.

It has long been the custom, when making missionary maps, to paint the sending countries white and the receiving countries black. In recent years, however, we have been startled into the realization that the West is part of the non-Christian world and that there is no sharp division into lands that are white and those that are black—unless, indeed, the West is of a deeper black because it has had access to Christ so long.

We have to acknowledge that our western valuations are largely un-Christian. In current thought success is measured in terms of money, property, and material power. The commercial motive dominates the values in recreation and play, tending to lower them to the level of passion and satiation of the senses. Scientific invention and discoveries are often used as a means of selfish gain. The bitterness of class struggles proves that the Spirit has not been permitted to yield the fruits of love, joy, peace. The glaring contrasts of luxury and squalor are quite incompatible with the teachings and spirit of the Carpenter of Nazareth. Western Christendom shows itself most apostate in the sphere of international

relations, where governments are managed to buttress selfish national privilege and the material power of a special few. After fifteen hundred years or so of Christianity one would have supposed that the nations of the West would at least be able to live in decent friendliness with one another. But we find even yet it is only a daring minority among Christians who are willing to outlaw war as a thoroughly repudiated method of settling disputes between nations.

The West must take its place as part of the non-Christian world even on the basis of ignorance of Christianity. The great majority of our population do not understand our faith. In Britain the Army and Religion Inquiry showed how little grasp of formal Christian teaching great masses of Great Britain's population have. Similar results came from a study of American troops. . . .

We find an experienced missionary lecturer acknowledging to his Indian audience that "except in individual lives here and there, the meaning of the incarnation of Christ has hardly been comprehended in the West, much less lived up to." The head of one of the great missions in India recently gave it as his judgment that America needs the gospel of Christ as much as does India; that our ideals are as much athwart the mind of Christ as are those of the simple villagers of Hindustan. Over and over again, when meeting the informed criticisms of non-Christian students abroad, I have had to acknowledge that America is not yet Christian; it is only trying to become Christian. . . .

Listen to these recent comments by foreign students in America. One who had been here seven months remarked: "Christianity no doubt is good, but it is not easy to find a Christian. Of what use is it to boast of one's religion if religious ideals are not embodied in the lives of the majority of its followers?" Another who had been in a state college for fifteen months said: "I know only two or three men here

whom I would call Christians." A Chinese student summed up our land as follows: "A Christian country full of pagans—out-and-out heathen." A Hindu, three years resident in America, said that "here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly un-Christian."

Our own students are beginning to realize the implications of this inclusion of the West in the non-Christian world. Even candidates for foreign service ask whether it is not pharisaic for so-called Christian nations to send forth missionaries. They are confused about the sanctions under which we carry on missions, in view of the failures of western civilization.

Several results follow at once from the realization that the West is part of the non-Christian world. It has made necessary a sharp *distinction between western civilization and Christianity*.

As long as Christianity is confused with western civilization and Americanism, enthusiastic nationals will inevitably fear missions, for the combination does imperil much that they prize in their civilizations. One of India's greatest statesmen once said, "Your Jesus is hopelessly handicapped by His connection with the West."

In fact a still more incisive distinction has to be made, and that is between Christ and Christianity. In fact, we have to face the fact that our Christianity is not Christian. Perhaps, if Jesus were here, he would hesitate to have His name used in connection with some of the things now called "Christian." More and more, effective missionaries have to discriminate between the principles and life of Jesus Christ, and the trappings and connotations of western Christianity; have to substitute the religion of Jesus for Christianity, and call men to join Christ if they cannot join the church.

Mahatma Gandhi had two pictures on his walls in South

Africa: one of Christ washing the disciples' feet; the other, the crucifixion—service and sacrifice. He openly says that he caught his emphasis from the Sermon on the Mount. He declares that the principles of Jesus should be regulative, not only for the individual, but for nations. One of the most influential and respected missionaries in India recently said: "Gandhi has done more to hold up Christ than all the missionaries of the past hundred years." And yet there is no indication that Gandhi expects to accept Christianity in any western sense of the term. . . .

In the third place, we recognize that conditions in the West demand an indubitable and pervasive humility on the part of Christians and that a deep sense of national and racial repentance should accompany any further missionary work that we do. We have been too self-righteous. We have hardly realized how deficient our own civilization has been. But we now humbly recognize that our democracy has not gone very far, our political rectitude has not risen very high, and that even the Church has failed to manifest the spirit and the power of Christ. The war and social mal-adjustments have revealed appalling depths of selfishness and corruption in so-called Christian countries. It behooves us to walk humbly with our God and our brother peoples. Since our own action is not truly Christian, let us approach other peoples in no condescending attitude, but in the spirit of sincere penitence. Jesus is still saying, "Why call ye me, Lord, Lord, and do not the things which I say?"—DANIEL J. FLEMING, *Whither Bound in Missions*, pp. 47-64. Association Press.

The group should secure and study the *Statement of Social Ideals* adopted by the National Council of Congregational Churches of the United

States, October 25, 1925. Copies may be secured from the Commission on Social Relations, Room 506, 14 Beacon Street, Boston, Massachusetts. (\$0.05 each). Write also to the social service agencies of other denominations for copies of their social creeds.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—Rev. 21:1-4.

III. MAKING THE SURVEY AND PRESENTING THE FACTS

The average group of young people will not be in a position to make such an extensive survey that any intensive study of the method will be required. There are a number of books taking up the question in detail with which the group's counselor and other advisers should acquaint themselves (see *The Social Survey* [a bibliography], Russell Sage Foundation). For the present purposes, however, it is quite sufficient to study and use such brief but exceedingly suggestive paper-bound books as the fol-

lowing. They are relatively inexpensive and the group could well afford to have all of them in its library. Most of them have excellent suggestive questions, grouped under various headings, which will aid committees preparing survey blanks and making studies of community life. Definite suggestions for exhibit charts are also given.

Aronovici, Carol, *Knowing One's Community*. American Unitarian Association, 16 Beacon Street, Boston, Massachusetts. \$0.05.

Byington, Margaret F., *What Social Workers Should Know about Their Own Communities*. Russell Sage Foundation, New York City. \$0.25.

Commission on the Church and Social Service, *What Every Church Should Know about Its Community*. Federal Council of Churches of Christ in America, 105 East 22 Street, New York City. \$0.10.

Hale, J. F., *Who Is My Neighbor in Cleveland?* Welfare Federation of Cleveland, Ohio. \$0.15.

Harrison, Shelby, *Community Action through Surveys*. Russell Sage Foundation, New York City. \$0.10.

Holt, Arthur E., *Social Work in the Churches*, chap. viii. The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. \$0.40.

Home Missions Council, *A Christian Code for the City*. The Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York City. \$0.10.

The experiences which several groups of young people have had in conducting various study surveys is given in Section VI following.

IV. SUGGESTIONS FOR SERVICE PROJECTS

As has been suggested in the foregoing plan, the service project should be such that it is a natural outcome of the experiences of the survey portion of the program. But because there are in every community so many things that need to be done, and in order to give the members some insight into the service possibilities as they begin their work, this section contains some helps in the selection of service enterprises. A few books containing lists of service projects are first given; then follows a list specially prepared by the author; and lastly there are reprinted from *Human Service* (a bulletin of the United Charities of Chicago), issue of February, 1925, some suggestions as to possible Christian service projects in the field of family social work for Sunday-school and church groups.

Hutchins, William N., *Graded Social Service in the Sunday School*. University of Chicago Press.

Lobingier, J. Leslie, *Projects in World-Friendship*. University of Chicago Press.

Shaver, Erwin L., *The Project Principle in Religious Education*. University of Chicago Press.

Towner, Milton, *One Hundred Projects for the Church School*. Doran.

COMMUNITY SERVICE PROJECTS

Making a model of a Christian community (city, town, village, open country) for purposes of arousing others to action

- Starting a campaign for some physical improvement, as the elimination of a grade crossing, removal of billboards, creation of a park, or erection of a needed public building
- Beautifying and otherwise improving the church or church grounds as an example to other agencies in the community
- Conducting a clean-up campaign with the particular objective of sanitation and health
- Establishing a day nursery, a playground for children, a health clinic, paying for a visiting nurse, etc.
- Conducting a safety-first campaign, stressing not only the importance of carefulness on the part of individuals but also of removing physical obstacles to safety
- Getting the Christian voters to vote as they pray in some special issue involving Christian standards [see VI, following]
- Carrying through a law-enforcement campaign
- Showing recognition to public officials who have done especially meritorious service for the community
- Planning and carrying through a Christian observance of some national holiday, as the Fourth of July, Memorial Day, or Armistice Day
- Arranging in various ways for a public understanding and appreciation of the positive contributions made to the community life by those of foreign nationality
- Planning and carrying out a welcome service for new citizens in the name of the churches of the community
- Counteracting unfair and un-Christian propaganda which makes for unneighborliness in the community
- Working for legislation and law enforcement protecting women and children laborers
- Conducting an anti-profiteering campaign

Planning and carrying out a Christian observance of Labor Sunday

Carrying on an industrial-relations forum

Providing better recreation facilities for young people

Teaching the younger children of the community to play happily, healthily, and fairly

Conducting a better-movies campaign

Establishing a summer camp for boys and girls

Raising the standard of the newspapers and magazines distributed in the community

Carrying on a get-an-education campaign

Raising a fund for a scholarship to provide higher education for a worthy student from the community

Establishing a Christian lyceum or chautauqua in the community

Working for necessary federation, union, or co-operation of churches and other religious forces within the community

Arranging for the transportation of children and old people to and from church (Christianizing the automobile)

Promoting a daily vacation church school or week-day religious education program

Arranging for a community Christmas celebration, including a community tree, carol singing by young people's choirs, presents to the needy, and other features

A. Projects involving services for designated family groups.

All family projects will be worked out in co-operation with the Family Social Work Department, through the Superintendents in charge of each district office and the family case workers assigned to the given family situation. The problems involved in these family situations are so different, that each project must be developed and carried out to meet a concrete family situa-

tion. The families under care represent nearly all the racial and national groups in the city.

I. Co-operation in plans for securing necessary community social adjustments for family under care.

a) Such projects may include:

- (1) Provision for fuller and freer participation in various forms of group and community activities.
- (2) Special provision for recreation and other social and religious group relations in the community.
- (3) Provision for family summer outing or vacations under constructive and helpful influences.

II. Assistance in carrying out plans for the closer integration and development of unity in families under care.

- a)* Projects in this area may involve assistance in meeting family budgets in such items as food, clothing, furniture, bed clothes, rents, etc.
- b)* Projects may include assistance in moving to better neighborhood, better housing and securing family reorganization on sound health basis.

III. Collaboration in developing and bringing to fruition plans for the fullest development of the personalities of definite members of families under care.

a) Projects in this area may include:

- (1) Making possible special medical treatments to remove physical handicaps.
- (2) Provision of scholarships for bright older children who would otherwise have to enter blind-alley jobs as soon as the law permitted.

- (3) Providing memberships for equipment and participation in character building groups, such as Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A. Settlement Clubs, etc.
- (4) Making possible participation in Religious Education groups upon a thoroughly self respecting basis.

B. Projects involving services to disadvantaged social types.

These projects will be developed under special departments dealing with the matters in question, such as Home Economics, Summer Outing and Legal Aid Departments. All inquiries should be directed to the Department of Church Co-operation, 308 N. Michigan Avenue, State 7160. They involve less intimate social contact than family projects and are more usable among younger children and with larger groups.

a) Providing milk for undernourished children.

- (1) This project is especially desirable for groups of beginners and primary children, among whom closer contacts with family situations is not so desirable. Special attractive literature has been developed to assist the children to visualize their project. (Samples will be sent upon request.) The Home Economics Department has hundreds of such children under care in weighing and examining clinics.

b) Supplementing the clothing supplies of children improperly and inadequately clad.

- (1) Provision of new shoes for children of all ages. This project is especially attractive to groups of Junior age children.

- (2) Making up outfits of new clothing for children from one to six years of age. This type of project appeals especially to groups of girls who can be set to making many of the articles needed.
- C. Making possible summer outings in camp and country for children whose physical condition requires such a change.
 - a) Thousands of such children are sent to the country each summer by the Summer Outing Department at the cost of \$2.00 for each child per outing through the co-operation of kindly disposed friends who open their homes to these children. Religious Education groups can develop a project to raise money to send a certain number of children, or may be able even to open their own homes to such children and so provide the entire outing.
 - b) The United Charities operates Camp Algonquin on the Fox River for mothers and children. Some groups could develop projects to give mothers with small children a vacation here for two weeks. Other groups could plan to give a designated child who was greatly under-weight and under-nourished an outing for a month or more in this camp.
- D. Assistance in securing social justice for immigrant types and others who do not understand our laws and have no means of defending themselves against designing and heartless exploiters.
 - a) This type of project is especially desirable for young people's classes or adult Bible classes. The Legal Aid Department handles hundreds

of cases every year in which they would be able to utilize the social co-operation of such groups in protecting and assisting people who otherwise would never be able to secure justice.¹

V. MATERIAL FOR WORSHIP SERVICES

In planning the worship services which should be a natural part of such a project as this, prayers and scripture selections will be found in the books in Section II above which are starred (*). The following hymnals, in addition to containing hymns which young people like to sing and which are suitable to the theme of the project, contain thoughtful and reverential programs of worship. These programs and the other materials provided for worship should be viewed, however, rather as sources than as fixed programs.

Buck, Florence, *The Beacon Hymnal*. Beacon Press.

Gibson, H. W., *Services of Worship for Boys*. Association Press.

Hartshorne, Hugh, *The Book of Worship for the Church School*. Scribner's.

Mattoon and Bragdon, *Services for the Open*. Century Co.

Smith, H. Augustine, *The Hymnal for American Youth*. Century Co.

Winchester and Conant, *Worship and Song*. Pilgrim Press.
The Community Hymnal. Century Co.

¹ *Human Service*, p. 3, Secs. A, B, C, D.

VI. THE EXPERIENCE OF OTHER GROUPS

As a matter of encouragement to the groups of young people who undertake such a project as "Christianizing Our Community," it may be said that others have prepared the way. While for the most part the task of a complete and extensive survey has been thought of as a work for adults only, nevertheless young people have made very definite steps in this direction and, from the present evidences of a Christian youth movement, are likely to go much farther. A reading of such a realistic story of the actual transformation of a community as Richard Morse's *Fear God in Your Own Village* (Henry Holt) will give heart to any group which may need convincing that it can be done. Scores of churches, working independently or in co-operation with others, have made such surveys. A typical community study is that of the parish of the Clinton Avenue Congregational Church of Brooklyn, New York. A reading of this report will give one an idea of what a church may discover by carefully surveying its parish.

The following account by Miss Anna E. May of the Social Service Department of the Congregational Education Society tells of the experiences of a group of young women who took the matter of a Christian survey of their community seriously:

It all started during one of the "Vice Squad's" periodic "clean-ups" of the dance halls of the city. There was much

discussion in clubs and churches as to the advisability of closing down the halls altogether. A city ordinance to that effect had been proposed.

But where could young people go for their recreation? The members of the Worthwhile Class decided to find out. They planned a survey which should take account of the following items:

1. Number of dance halls in the town.
2. Number of parks, playgrounds and swimming pools.
3. Number of movies, pool rooms and other places of commercial amusement.
4. Number of churches :
 - a) Number equipped with gymnasia, swimming pools, tennis courts or in any manner providing for the recreation of their young people.
5. The facilities for recreation offered by the Y.M.C.A. and the Y.W.C.A.

The results were most enlightening. In comparison with the eight public dance halls, all of which had more or less questionable supervision, there were three churches out of a group of forty which made some provision for recreation other than the traditional "Church Social." In comparison with the three third-rate dance halls for colored people there was one park, inaccessible and neglected.

Many other interesting facts about the whole community were discovered for the first time by this group. Believing that their observations and the facts gathered should be used to some purpose in the community, a series of charts was planned and assignments made to different committees for completion. The committees were to secure help from any available source in the presentation of their research.

In the end there was a display of charts which aroused wide interest. The facts presented were accurate. Their presentation was novel and vivid. The services of many outside the class had been enlisted in their preparation, includ-

ing clerks from the Chamber of Commerce, drawing teachers from the public schools, boys in the Manual Training Department at the high school, and others.

One would not want to overrate the influence of this project, but it did arouse discussion and interest in the community, and perhaps played a part in the general movement for the bettering of conditions of recreation. As far as the class itself is concerned, the members were awakened to a sense of their obligation for the promotion of a more wholesome social life for the young people of the community. There was created an interest in every phase of community welfare which has continued through the years.

A similar study of the positive and negative forces of the community was made by a group of young people in Auburn, New York. A young people's society in a small town near Chicago discovered a vast amount of cheating in their own high school and set to work to stop it. For some months they discussed it in their society meetings, and not only discussed it but laid out a program of action which finally resulted in stamping out such practices from their school life. Another class of young women in a suburban church spent a year studying about Christian ideals for their community and how they might help in translating the gospel into social terms. They not only studied but practiced by doing real charity work under the guidance of their teacher, who was an expert charity worker. Many a "Hi-Y" group has dominated the high-

school life with Christian ideals because it believed in putting religion into practice in everyday life.

The following community-service project is described by Ivan S. Nowlan, general secretary of the Massachusetts Sunday-School Council, in a report included in Part II of *The Project Principle in Religious Education* (by E. L. Shaver, University of Chicago Press, publishers):

The young people's department of a large church in a residential section of the city of Chicago conceived the idea of a concerted effort on the part of all young people's groups of a given ward toward the securing of legislation and the election of city officers who would stand for law enforcement, temperance legislation, and civic housecleaning.

The matter was thoroughly discussed in a series of department sessions, made up of the young men's and young women's classes. The problems of organization for the task, the objective to be accomplished, and the methods of accomplishing it were all considered. Representatives were appointed to meet with representatives of other young people's departments of the several churches.

These representative committees carried the project back to their respective young people's groups and after a study of the problem by all the churches, plans were made to carry out the enterprise.

A certain number of precincts within the ward served by the co-operating churches were districted for the several co-operating groups. Each young people's department was assigned a section. They then organized themselves to study the church membership of the assigned territory. This involved a study of the membership of all the co-operating churches. The young people went out two-and-two in their

visitation campaign, going usually in pairs that represented different political parties. Their aim was to put party politics in the background and appeal to the voting church membership of the territory to vote at the primaries for men who would stand for law enforcement, temperance, and civic housecleaning.

Going two-and-two, representing different parties, one of the team was prepared to speak in the interests of the party represented in the home visited and both co-operated in urging the bringing out of the best persons as candidates for office.

In addition to a study of the church rolls, the teams were obliged to study carefully the voters' lists and to see where persons were not listed who should be. Attention was given to interesting the Christian citizens in the elections. The territory was completely canvassed, pledges secured, and a great deal of enthusiasm generated for voting as Christians.

The result of the campaign was that the community was actually awakened by the young people to a realization of the significance of the impending elections, and foundations were laid for civic housecleaning. The young people, of course, stuck by their task right through the elections. It is to be noted throughout that the canvass was not made on party lines, but to secure the finest type of nominees for the parties represented and to keep in the forefront certain civic legislation that was urgently needed.

It is evident that in addition to interesting older citizens in their Christian civic duties, these young people received a very definite training in Christian citizenship through this project. The several experiences connected with it not only opened their eyes to many facts, but resulted in new attitudes and specific habits of acting as good citizens.

Another type of community survey and resulting service activities by young people is described by Miss Gloria Diener, assistant in research for the International Council of Religious Education:

In a church of three thousand members located in a city of 150,000 people, the Service Committees of the various Christian Endeavor Societies met together to plan the service activities for the season. They soon discovered that in order to plan any constructive work in an intelligent manner they must first know something of the conditions of their community. Consequently a Service Survey of the city was planned.

Information blanks were made out and the following statement was mimeographed on a small card:

"BY LOVE SERVE"

The young people of the First Presbyterian Church

Wish to be of service to this community.

If they can help you in your work

Please phone Walnut 6640.

The first Sunday evening of the time set for the survey, the plan was presented in each of the societies and volunteers were called for to serve as commissioners on the survey.

These commissioners were then called together and the definite plans for action were placed before them. A list of all the organizations of the city doing any thing in the way of definite service and charity work was presented and these were assigned to the commissioners for their visits. As a rule two young people planned to go together to an organization. This meeting was closed with a brief devotional and consecration service.

In all cases the commissioners were received cordially and the following information was secured:

Actual work the organization was doing
Kind of work it considered most necessary in the city
Amount of money spent by that organization within a year
Number of people helped
Method of discovering people who need help
And finally, the thing in which the young people were most
interested, suggestions for work that they as Christian
young people might do

Since all charity funds are cared for in the annual drive for the Community Chest Fund, it was plain that they were interested in gifts of personal service rather than money. After a brief interview they left a card so that they might be called for service at any time. In some cases calls for immediate help were made and in many cases suggestions for later service were given.

Only a few of the things which the young people did as a result of this survey can be mentioned here. One young woman, a teacher in one of the city schools, found children in her school room without proper clothing to wear and she immediately appealed to her society to help her provide suitable clothing for them. Each Wednesday evening, after the Church Night service, members of this particular group met in one of the rooms of the church to sew. Old coats were cut down and made over, dresses were made, hose were mended and soon this family was helped in a very real way. It was soon discovered that the young men could help even with the sewing for we must admit that the hose they darned were about as good as those the girls did.

One of the Orphan Homes did not have enough covers for the beds. They were able to supply the material for comforts, but they could not pay to have them made. Comfort tackings soon became a part of the evening's work on Church Night and the Home soon had a sufficient supply of bedding. One little girl at one of the Orphan Homes was very much interested in music but there was not money

available for her music lessons. It so happened that one of the girls in the young people's society was a music teacher and she volunteered to give the girl lessons free of charge.

In the hospitals people were found who needed, more than anything else, some one to visit them and cheer them up. This was also true of people in the County Home and the Old Soldiers' Home. One society adopted an invalid and helped to bring cheer into her life through visits to her home. Of course the usual Thanksgiving and Christmas baskets were sent to families whose names were secured through the Community Chest organization.

These various service activities led to a greater interest in their own church and as a result at least once a month the members of the Service Committee of one of the societies went to the pastor to ask him for work to be done. There was always something for them to do; possibly it was a call on a sick person, an invalid or an aged man or woman. Sometimes it was addressing and mailing letters. One afternoon a group of them added the telephone numbers of the entire church membership to the records in the church office. This same society sent a Christmas box to a missionary in the Philippine Islands which contained 110 gifts.

These are only a few of the many things that were done. There was no definite conclusion of the enterprise for it was realized that this kind of work must be continued. A report of the undertaking and the work done was made to the Council but the service work is still being carried on.

With this as a beginning, they decided that they would like to give the Christmas program. The Religious Education Committee finally gave their consent rather reluctantly with the understanding that they would not bear the expense. The pageant which they decided to give, "The Light of the World," by H. Augustine Smith, required a great many costumes but they found they could secure the entire set for

about \$125. They were not to be discouraged, altho they didn't have a cent of money with which to start, but set about planning a Dad and Daughter Banquet. The banquet was the first of its kind ever given in the city and four hundred dads and daughters of the church attended. The banquet in itself was a great success and the money gave the young people a start toward the necessary amount.

With this and the regular Sunday evening offering which was received the night of the pageant, they were able to pay for their costumes and were very happy to give about \$15 as a gift to the Session of the church. Although it was a stormy night, 2,000 persons witnessed what they said was the best pageant ever produced in the city.

These two events did a great deal in gaining the confidence of the adults, the lack of which had been a drawback for some time. The young people of that church are learning the joy of serving the Master through their church and their community.

NOTES

Additional references and source material may be put on these pages.

1. The first part of the book is devoted to a general survey of the history of the world, from the beginning of time to the present day. It is written in a clear and concise style, and is well illustrated with maps and diagrams. The second part of the book is devoted to a detailed study of the history of the United States, from the time of the first settlers to the present day. It is written in a clear and concise style, and is well illustrated with maps and diagrams. The third part of the book is devoted to a detailed study of the history of the world, from the time of the first settlers to the present day. It is written in a clear and concise style, and is well illustrated with maps and diagrams.

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